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RELIGIOUS.

For the Western Luminary.

"Gospel Sermons."

Mr. Editor:—I made a few remarks in the Luminary of the 28th March last, under the head of "Gospel Sermons." In my previous remarks I confined myself to the subject matter of some of the preaching of modern times. I design now briefly to notice the style of delivery of some of our ministers of the present day.

I cannot but believe, Mr. Editor, that the good effects of a sermon depends in no inconsiderable degree, on the style of its delivery. The most awful denunciations of the holy law of God against the impenitent may be uttered, the imminent nearly danger the sinner is in of perishing, a Saviour's dying love may be anounced; but if it be done in a lifeless unfeeling manner, few will be affected by it. If a minister does not feel, and realize the awful truths which he is uttering, how can he expect to impress others? Take one of the common occurrences of life as an illustration of this:—the conversation of any person with whom we associate. How little are our feelings enlisted, by one who converses in a cold, formal manner, and who, instead of entering into the spirit of a subject, seems constantly to be studying high sounding phrases, and elegant sentences; how little to be desired is the society of such a person.

We seldom see a man successful at the bar, who has not fire and energy in his delivery; who has not the talent of presenting his subject in such a manner as will impress his audience with the conviction that he believes every word he utters to be true; and indeed no public speaker can hope to be popular unless he fully conceives, and feels his subject. But of all situations in which frail man can be placed, none is so awful, none so solemn, none should elicit more feeling, than that of an ambassador from God. A minister of Jesus Christ! what are his duties? what his responsibilities? Is he a mouth for God? Is he the organ through which the eternal creator of the Universe deigns to communicate his will to man? Is he to preside over the beloved flock of Christ? Yes, and more, he is to "beseech men in Christ's stead to be reconciled to God." In view of his relations, and responsibilities can any one bearing the name of a minister of Christ, be contented to declare his message in the ears of a dying congregation as though the words he uttered were a mere fable, and only intended to sooth the feelings, and please the fancy, and excite the admiration of an audience? Does it not look like trifling with the holy word of truth, which contains subjects of the most momentous importance to all men, to deliver it as though neither speaker, nor hearer were interested in it? Will a sinner believe what a minister says, if it suit not his manner to the solemnity of the subject before him? He not only will be unaffected by it, but will often conclude from the style of delivery, that the minister scarcely has confidence in what he says himself. Suppose a neighbour were to come to our dwelling, and tell us the roof was on fire. If his manner had no kind of excitement, or feeling in it, would we be apt to credit him? Or if we were to see a man walking on the brink of a precipice, and every step he took was bringing him nearer and nearer to destruction, whilst he was entirely unconscious of the danger of his situation, would we expect to awake him to a sense of the peril that awaited him, if we were to warn him in the careless indifferent tones that are often used by ministers? Or again, if we were called to see a such friend, and were to discover that the course of treatment he was pursuing, for the removal of his disease, was day after day, bringing him nearer to his grave, and we were acquainted with a specific that would certainly produce a cure in his case, would we not use earnestness of manner and tell him, again and again, of the advantages that would result from his abandoning the course he was pursuing, and adopting the one recommended by us? Now, if earnestness, and excitement are necesary in these cases, I do not see why they are not so in the case in point.

Persons sometimes object to preaching that has fire and excitement in it, and call it boisterous, and offensive to many persons in a congregation, especially, the most intelligent part. Now there is no need of its being boisterous. A man may preach with feeling, force, and energy, as though he feels his subject, and make others feel it too, without vociferating or transcending any of the correct rules of rhetoric. It is said of the great Dr. Chalmers, who has the power of enchanting his audience by his eloquence, as with a magic spell, that whilst he seems to throw all the powers of his mind into the subject before him, he seems also to exert every muscle and nerve in his whole system in its delivery. This, it strikes me, is quite different from the effeminate delivery of many of our preachers, who although they feel it their duty to declare the truth, yet anounce it in as delicate tones as though they were afraid it would frighten their audience.

A HEARER.

For the Western Luminary.

Dangers of the Church.

Mr. Editor:—I have read with much satisfaction two articles in your paper, of the 14th and 21st ult.; the one from the "Spirit of the Pilgrims," and the other from the "Christian Spectator," both headed "Dangers of the Church." It is not my design, nor do I feel competent to improve upon the manner the subject has been treated in these articles. I wish merely to call your attention to one ground of danger referred to in the Spectator, with the view of leading yourself, or some other person properly qualified, to give the subject a more particular attention, that the height and depth and length and breadth of the evils growing out of it may be more fully understood and avoided. I refer to that ground of danger stated in these words, viz. "*That many men mistake strongly excited feeling for principled and solid piety.*"

Without going into an argument on the subject, I shall merely remark, that I believe it will be found on examination that more real evil to vital christianity results from this cause than from any other. It is a melancholy fact, that when a man's mind mistakes strongly excited feeling for that change which is wrought by the Holy Ghost, it is shielded against argument, and is impervious to truth. From a certain state of *feeling* found in great nervous excitement and exhaustion of the system, without stopping to examine the subject by the word of God, he *knows* with great *certainty* that he is born again. Under the influence of a heated, noisy, rhapsodical exhortation of his preacher, and by the workings of his own mind, he has "*got religion.*" And now to doubt his piety is insolence; and to question the propriety of those measures by which his mind was excited, and by which he was led to "get religion," is impudence, nothwithstanding they are prohibited by the Bible. All the disorder and confusion which distracted the Corinthian Church may be practiced; while the corrections and prohibitions of St. Paul must be set aside; and what is painful to a christian who loves his Bible, the Holy Spirit must be represented as the exciting cause of this confusion. Thus the unchaning God, who 18 hundred years ago forbid these disorders, and commanded that all things be done "*decently and in order*," must now be made to sanction those very irregularities. I am speaking of facts as they exist in the Armenian churches in this place and vicinity. And I speak of them, not because I take delight in exposing the faults of my fellow christians, but from a sense of duty I owe to the cause of truth and genuine piety. What benevolent man can avoid speaking when he sees the holy religion of Jesus thus disrgraceful, and precious souls deluded by being led to substitute mere animal excitement for true piety? As this kind kind of religion is founded altogether in *feeling* no preaching is agreeable to its votaries unless it gratifies this *sense*. ☞ Note—A calm dispassionate exhibition of gospel truth, however interesting the subject, and however clearly and forcibly presented—excites them not. But let a preacher in his wild-fire arise, not matter what his subject, or what measure of reason accompanies the sound, so he is boisterous, so he smites and stamps—then the spirit rises, and then *feeling* christians are all alive—shouting, to the great annoyance of every devout worshipper. This shouting reminds me of the confused noise of the Israelites, which attended their idolatrous dance around the golden calf, in which there appears to have been such a commingling of various sounds, as to have puzzled even Moses and Joshua to determine whether it was the noise of war, the shout of victory—or the cry of defeat. (Exod. 32.) They were worshiping the golden calf—not Jehovah the Prince of Peace. Now when I see a large body of people gathered together—when I find that they as a body have no special joy or delight in the pure unadultuated preaching of the gospel—when I see them contemptuously smile, or run away, if certain doctrines clearly and fully revealed, are exhibited—when I hear them profess to *hate* these doctrines—and then when I see a wild enthusiast arise, and strike the chord that vibrates with a certain system of feeling,—when I now behold the whole mass in motion, and all the *noise* and *confusion* and *excess* and *distraction* which attended the Israelites about the golden calf—what opinion ought I to form? Must I fall in with it—or condemn it? Now such scenes are common here, and strange to tell they have become *so popular*, that the man who dares to disapprove of them is denounced as unconverted and infidel!

B.

The Death-bed of Dr. Cornelius.

The following interesting particulars respecting the close of the life of Dr. Cornelius are from the sermon preached at his funeral by Rev. Dr. Hawes, of Hartford. Taken from the Connecticut Observer:

His death was sudden. In less than a week after he entered my family, the rapid progress of his disease terminated; and his spirit took its upward flight. But though the summons for departure came upon him suddenly, it found him not unprepared; he was at his post, engaged in duty, and waiting the will of the Lord; and had he foreseen the event that was approaching, he could scarcely have been more actively devoted to the service of his Savour, than he was some weeks before his death. From the commencement of his sickness he appeared in a state of mind peculiarly serene and heavenly. His divine Master had evidently been preparing him for the hour that was at hand. No apprehension was entertained of his being in immediate danger till the day before his deccase. About 12 o'clock on Saturday last it became apparent that the disease was seating itself in his brain and preparing to attack the springs of life. After having suffered severely from one of those terrible spasms, which finally exhausted and broke down the fine frame-work of his soul, he called me to his bed-side, and with great deliberation and calmnesss, said, that he felt himself to be near his end; that for three days, the impression had been on his mind, that it was his last sickness; and he blessed God, that he could look to the change with composure and hope. I feel, said he, that I am a poor sinner; I need to be washed from head to foot in the blood of atonement; but I hope that I may be saved through Christ, who is an all-sufficient and merciful Saviour. Within the last year, and especially of late, Christ has been becoming more and more precious to my soul, and I feel that I can commit my immortal all to him. And here, he added, I wish to leave my dying testimony, that I go to the judgment, relying on nothing but the blood of Jesus Christ. Without this I should have no hope. He then proceeded to give me his dying message to his beloved family and absent friends. Tell my dear wife that I praise God, and hope that she will praise him, that he gives me peace, and, I trust, a humble, penitent, thankful frame of mind in this trying hour. Tell her not to indulge immoderate grief, lest she sin against God. If she could see the whole glorious plan as God sees it, she would bless his holy name for removing me now. He will take care of her and of the dear children. I have no doubt of it.

He then spoke of the cause of missions with great tenderness and affection; and said that he had determined to write to the missionaries, at different stations, to engage them to observe the Friday preceding the montly concert, as a day of fasting and prayer, for higher moral qualifications in themselves, and a higher tone of piety in christians throughout the world. The thing which now stands in the way of the conversion of the world is the want of primitive piety, a higher standard of religious feeling and action in the church. I have hoped, he said, that if it should please God to remove me now, it may be the means of promoting his cause more among the heathen than if my life should be preserved. It is needful that the church should feel more deeply her dependence on God, and pray to him with more fervour and faith for the advancement of his cause on earth. Send my best love, he added, to my dear brethren at the missionary rooms; tell them to gird on the whole armor of God, and to go forth with confidence to their work; it is a good work, and God will prosper it.

He then mentioned many of his near relatives and friends, calling them by name, and expressing his kind wishes for their present and future happiness. Give my thanks, he said, to the good people in this place for their kindness to me for Jesus' sake; referring, as I supposed, not only to the personal attentions that had been shown him, but also to the contributions that had been given him, at different times, in aid of the benevolent operations of the day. Tell your own dear people from me, that they hear for eternity. Last Monday I was in the world active, but now am dying. So it may be with any of them. O, if they would but realize the solemn import of the fact, that they hear for eternity, it would rouse them all from slumber, and cause them to attend without delay to the things which belong to their eternal peace. Tell christians, he added, to aim at a higher standard of piety, and to live more entirely devoted to Christ and his cause. When one comes to die, he feels that there is an immeasurable disparity between the standard of piety as it now is, and as it ought to be.

The conversation, which I have now stated, as nearly as I can recollect, in his own words, took place at two different times, during the last afternoon and evening of his life. At the close of our last interview, supposing that he had the impression that he should continue but a few hours, I said to him: the conversations, my dear brother, which we have had together, have been abundantly gratifying to my heart, and it is proper that you should thus prepare for the change which you apprehend to be near; but there is still hope in your case; and I wish you to admit to your bosom all the hope there is, and to lie like a little child in the hands of God. Never can I forget his reply. His look, his voice, at that moment, so tender and solemn, have left an impression on my mind that can never be effaced. Now, brother, there is one thing more I wish to say: If it please God to bring me thus far, and then to say, tarry thou here a while longer, or to take me away now, *let his glorious will be done.*

Shortly after this, his spasms returned, in the violence of which his mind wandered. Yet at intervals, during the night, he had his reason, and appeared composed and tranquil, and engaged in prayer. He expired about 8 o'clock on Sabbath morning, in the 38th year of his age, and was welcomed, we cannot doubt, by the gracious Saviour, whom he loved and served, into the everlasting joys of his kingdom.

Regeneration.

Is there any difference between DUTY and PRUDENCE? In other words, is *doing right*, any thing but looking out well for *one's self?* The question is not, whether the good man's interest is perfectly safe, and rendered so by his being a good man: but whether his sagacity in taking care of *his own interest* is what *makes* him a good man. When a man has been detected in theft, we may say with truth, he has done *foolishly*, and he has done *wrong*. Do these two expressions concerning the thief mean exactly the same thing? or is there in the word *wrong*, an idea which the word *foolishly* does not convey?

For our part, we belive that there is an essential difference between him who pays his debts because it is *right*, and him who pays them merely to escape law suits and preserve his credit, or perhaps, for the sake of keeping up the *convenient habit* of punctuality; between him who abstains from stealing because it is wrong, and him who abstains from it merely from fear of detection and punishment. We believe every good man, who is not blinded by a theory, will see the difference.

Suppose the merely prudent man to be very farsighted, and to avoid the doing of that which will bring him into difficulty a long time afterwards,—say ten years, twenty years, fifty years, one hundred years, ten thousand years; does this alter the nature of the case? We think not. If he is governed solely by a regard for his own interest, if he avoids doing wrong things, not because they are wrong, but merely because he fears, or believes, or knows, that they will bring him into difficulty, he is the same man still; he has more sagacity, more produce, perhaps, but is as desitute of holiness as ever. If he is ever so sensible that the evil which will overtake him ten thousand years hence will be in another world, this makes no difference in the principle on which the man acts. It is still mere prudence, differing nothing in its nature from that which keeps the habitual thief from stealing, when circumstances render detection certain.

If our prudent man finds out that his *passions and appetites* may, here or hereafter, bring trouble upon him, and for that reason, and for that only, undertakes to regulate them, as Richard Crowninshield rigidly abstained from intoxicating liquors, will this make him a good man? Let him even take the Bible, and read it through carefully, and note down on paper as he reads, every passion and appetite which may bring evil, in this world or the next, on him who indulges in it, and then let him, not because they are wrong, but merely because he is afraid of the consequences of indulgence, set himself to restrain them; he is manifestly acting on the same principle yet. He is the *same man* yet. His rule of life is, in a moral point of view, of the same kind yet. He is merely a prudent, careful, calculating, far-sighted seeker of his own interste. If he could be placed where Judas was, he would resolutely refuse to sell his Master for thirty pieces of silver, because he would consider it a *very bad bargain;* but not because he would regard it as *wrong.*

Suppose our prudent man should go one step further. Suppose he should say, "I am not content with keeping out of pain. I wish to enjoy positive pleasure." Suppose he should, for this purpose, take his Bible again, and make out a catalogue of tempers to be cultivated; and suppose he sets himslf about the cultivation of every one of them, not because they are *right*, but because he verily believes he shall gain something by it; is it not perfectly evident that, in respect to moral principle, in respect to right and wrong, he is the *same man* yet?

Make another supposition. Let our prudent man give up the work of making catalogues of virtues and vices. and let him say, "I am convinced that all right things are for my interest, and all wrong things are prejudicial to it. For this reason, and for this only, I will endearor to do whatever is right and avoid whatever is wrong;" is it not plain that, even yet, he is the *same man?* Is he not still a man, governed by a regard for his own interest, and not by moral principle—a *prudent* man, but not a *good* man?

Let him say, "I see clarly that my highest possible enjoyment must consist in loving God," and let him, for that reason and no other, determine that he will forthwith go to loving God with all his might; and let him get up within himself all the feelings of love for God which such a man can have, while he continues such; and we ask, after all, is he not the *same man* still? Is not the principle which lies at the bottom of his whole character and makes him what he is, one which would lead him to hate God and love the devil, if he should be persuaded that he could *gain* any thing by it?

Let him be told yet again, that his highest interest requires him to give up his self-seeking, and become benevolent. Let him be convinced; and let him say, "I see clearly that the true way to secure my own interest is to give it up, as the supreme object of pursuit; and *for this reason*, and emboldened by the sure promise of God that, after giving it up, it shall still be secured to me more firmly than ever, I do give it up;" and let him, for these reasons and these only, go to executing this resolution with all diligence; we ask yet again, is he not the *same man* still? And is not his *giving up*, a mere confusion of ideas, in which his own mind is bewildered and deceives itself?

If all or any of these changes of mind come to pass in a few hours, or days, or weeks, under the influence of preaching, exhortation, reading, &c. their progress being attended with intense anxiety, and their conclusion followed by lively joy, and *if this be all*, is the man *regenerated?* We think he is not. He has not "passed from" that prudential regard for self, as self, which is "death, unto" that regard for principles, for righteousness, for God as righteous, which is "life." He is still, radically, and essentially, the same man as he was before. Making this to be regeneration, and calling him who is thus changed a good man, because he is thus changed, is just setting aside the essential difference between right and wrong.

"But do any preach that this is regeneration?" We do not say that any do. Indeed, we do not think that any, who claim to be "orthodox," would acknowledge what we have written as a fair delineation of their faith on this subject. But sermons are preached and essays are written, which will certainly be so understood by a great part of their hearers and readers.

"But must a man who has gone through this process set himself down as yet unregenerate?" Not of course. His being regenerate does not depend on his having gone, or not gone, through this or any other *process;* but on his attachment to that which is right, because it is right. If a man has this, he need not trouble himself about the operations of his mind in coming to such a state. He is "a new creature." If he has it not, he is "yet in his sins."—*Vermont Chronicle.*

Ministerial Responsibility.

"A minister of the gospel sustains the most important office, there is on earth. He is a messenger of God, sent expressly to declare his will.—He must therefore be faithful, or forfeit his high calling. He should feel, that he stands, in Christ's stead, not only when in the sacred desk, but in all his intercourse with the world. He must be tenderly alive to the best interest of his people; speaking of them and to them as much as possible as Christ would. He must keep in mind, that hundreds of eyes see his walk and hundreds of ears hear his words. If therefore he would not bring a reproach upon the ministry of Christ, and prove a stumbling block to those who watch for his halting and not for his good, his walk must be with great circumspection, and his conversation seasoned with grace. If any man should keep his mouth with a bridle, or bridle his tongue, surely a minister of the gospel ought to. A minister cannot more effectually destroy his usefulness, (unless he become openly vicious) than by speaking disrespectfully of his people, and by listening to scandalous tales. In this way he will certainly lose the confidence and the affections of his people. When these are lost, his influence is gone, and his usefulness at an end. A word falling from the lips of a minister, though perhaps unintentionally, may cause the dissolution of his pastoral connection. *Behold how great a matter a little fire kindleth!* Who, that has a proper sense of the ministry, will not join with the apostle, and ask, *who is sufficient for these things?* When we consider how responsible is this office, it is not strange the apostle should express himself in such language. He would never have entered upon such an arduous work had he not felt confident God would be his sufficiency. But it is to feared many have very inadequate views of the responsibility, which rests on them as ministers of the gospel. Every prayer, and every sermon will have influence through eternity.

But it is not enough, that a minister live himself as the grace of God teacheth, for though he and his wife are one, yet he has two tongues, and his other tongue may speak indiscreetly, and set a neighborhood by the ears. A wise and prudent and faithful minister can effect but little good, if his wife is not of the same mind with him. She can pull down faster than he can build up. She can shut the ears of his people against the truth, faster than he can open them. Am I wrong in my assertions? What says observation? But if I am correct, some may say a minister's usefulness depends upon his wife, more than upon himself. How far is this from the truth, other things being equal? If an imprudent and stupid minister has a pious, active and prudent wife, his people will bear with him, and treat him tenderly for her sake, though at the same time, they have but little expectation of being benefited by his ministry, and if he was a single man, they would dismiss him at once. But change the case. If a pious and faithful minister has a wife who is extravagant in her dress, imprudent with her tongue, inattentive to the poor and needy, but fond of visiting the rich and the fashionable, there is no society, that will be willing to keep such a minister. They may feel for him, and regret the necessity of dismissing him; but there is no remedy.

This is a subject of no common interest to us. It should be our unceasing prayer, that we may be qualified for the sphere in which we are expecting to spend our days. It is a sphere of the greatest responsibility. We need wisdom, and humility, and much grace; we must be active and faithful, or we shall wound the cause of Zion. Let us determine to know nothing but Christ and him crucified. You will see from my remarks in this letter, that while I am willing to feel, that a great responsibility rests on a minister of the gospel, I wish for you also to feel, that no ordinary responsibility rests on the *wife* of a minister."—*Christian Mirror.*

Revivals in France.

From a letter of Osee Gallaher, [illegible] of the London "Continental Society," dated August 1, 1831:

I spent the 20th and 21st of July at St. Quentin, in order to attend the annual meeting held there. Several pastors were present, and a great many brethren from the different places we are in the habit of visiting. It was unanimously resolved to address the thanks of the meeting to the Committee of the Continental Society for all the good which God, through their instrumentality, has been pleased to achieve in this part of the country. All our hearts were full of gratitude to God, and to you, gentlemen, for the unspeakable benefits bestowed upon us. It is a fact that several English travellers have acknowledged to Mr. Monod, that they were far from thinking that your society had done so much. If any who have eyes to see, should doubt it, we would address them in the language of Philip to Nathaniel, and say to them, "Come and see." Come and behold a tract of country twenty leagues (sixty miles) in length and five leagues, (fifteen miles) in breadth, in which from twenty five to thirty places have experienced real and substantial awakenings, where several hundreds of souls, one might perhaps say more, have been sanctioned through the covenant, and are flourishing in the bosom of internal peace, and steadily advancing towards a joyful eternity. Also thousands of copies of the Holy Scriptures scattered among the Roman Catholic population. Now, gentlemen, and dear brethren, this work is exclusively yours! For what I speak of here is exclusive of the churches of Mr. Colony Nee.

One thing which deserves notice is, that some of the awakenings I have just mentioned have taken place among the Roman Catholics, in villages where there had never been any Protestant worship before. The church of Levergies, for instance, is composed of members who were all Roman Catholics. In other places the few Protestants were by degrees becoming Roman Catholics, and in a few years more none would be found there, on account of their intermarrying with Roman Catholics. Their children were growing up in that religion. The fact is, that there is not one of those little churches but reckons amongst its members, individuals who, only a few years back, belonged to the Romish church.

I have held during the quarter, seventy meetings, and caused to be distributed through the colporteurs I employ, three thousand copies of the New Testament, or thereabout, and upwards of one hundred bibles, among the Roman Catholics. The number of colporteurs I have employed has been from twelve to fifteen, all pious men, who have not ceased to go from village to village, and from town to town, offering the word of God in every house. The people were astonished, and asked each other what could all this mean? These colporteurs are now well known, the well disposed Roman Catholics love them, and request them to come and visit them whenever they have opportunity.

The priests continue their opposition, but our brethren do not mind it in the least; they offer boldly every where the sacred volumes, and they always find some who will purchase, others who will not have it. This being the time of the harvest, a stop is put for the present to the labors of

the colporteurs; besides from the quantity of copies which have been distributed, it is evident that we cannot expect very large distributions now. The labors of these men will therefore be chiefly confined to their visiting the persons to whom they have sold copies of the Scriptures, to ascertain whether they are carefully read by those who possess them; and also to assist them in the perusal, and to direct them to the Lamb of God.

Revivals.

Interesting Revival.—*Wendell, Franklin Co., Mo., Jan. 22, 1832.*—There has been an interesting revival in this place the last season. It commenced in the Sabbath-school. The revival was preceded by increased activity and engagedness on the part of the superintendant and most of the teachers. There were about thirty hopeful conversions among the scholars, in the course of about two months, besides three of its teachers. The Church has received forty members the last year. Of this number twenty-six or twenty-seven were from the Sabbath school.

Washington Co. N. Y.—The fourth report from this Society furnishes the gratifying intelligence, that in the 37 schools in their connexion there have been 210 supposed conversions. In Granville, where there are seven schools, 64 teachers, and 500 scholars, eighteen teachers and seventy scholars are believed to have been born of the Spirit, besides several who attached themselves to the Baptist church. The whole number is supposed to have been at least one hundred. Several schools report ten, twenty, twenty-three, and thirty, and some are not reported, in which the blessing of God has been richly experienced.

[*S. S. Journal.*

New York City.—The protracted meeting in the Central Church, (Mr. Patton's) resulted in some good, notwithstanding the lamented absence of the pastor. From 12 to 20 are to be received into that church at the next communion; and others are expected. In the seventh church, Mr. E. W. Baldwin's, the work has been much more powerful. A note from the pastor informs us that seventy have been already received, and the revival is still going on; and has at no time been more prosperous. In Spring street church, Mr. Ludlow's, 48 were recently admitted. Many Sabbath School scholars are among the converts. Several interesting conversions, some of them persons bred in popery, have taken place in the Bowery church, Dr. Woodbridge's. In Bleecker street, Mr. Erskine Mason's, a protracted meeting has been held, which we have not noticed before, and the results have been quite favorable. In Union church, Mr. Norton's, seventy-three have been received, including those admitted during the protracted meeting in October. The Free church, Mr. Parker's, has received 88. Other churches have also received accessions, more or less numerous. An unusual willingness to converse on experimental religion, has also been observed by many tract distributors and others.—[*Evangelist.*

Philadelphia, Pa.—In the Third Presbyterian Church in this city, under the pastoral care of the editor, public worship was commenced on Wednesday evening the seventh of March, and continued until the evening of the 14th.

The writer judges that not less than 40 persons of his congregation have been brought in the course of one happy week of continued religious services to make a credible public profession of faith in Christ. The good work of the Spirit of God in bringing sinners to the only Saviour is still progressive among us; and results have taken place in a few days which the pastor has labored in vain for years to produce. Persons who have been his attentive hearers for nearly twenty years past have now quit their vain excuses, and determined to halt between two opinions no longer.—[*Philadelphian.*

Carlisle, Pa.—A protracted meeting has lately been held in the Presbyterian Church at Carlisle, under the pastoral care of Rev. George Duffield; and by God's blessing on his word forty persons are known to be awakened to an apprehension of their sin and misery.—[*Ib.*

Pittsburgh, Pa.—In the first Presbyterian church, there has been an unusual attention to divine things for more than two months past. Previous to a protracted meeting, held in January, the pastor of the church observed an increased interest at religious meetings. During the time of it, preaching, exhortation, and other means, were instrumental in promoting a revival of religious feeling in the minds of many of the members of the church, and evidently increased the number, anxiety, and conviction, of those who were seeking eternal life. Faithful pastoral visitation, frequent, *pointed* preaching in the pulpit and at the fireside, with social convocations for prayer, have been continued, and new cases of a hopeful change have occurred. Out of those indulging a hope, the session have admitted, on examination, 36 persons to the privileges of the church. *Five* Sabbath School children, from ten to twelve years of age, gave good evidence to believe that they had become children of the kingdom.—[*Herald.*

Among the additions by profession to the Fifth Presbyterian church in Philadelphia, under the care of Rev. Dr. Skinner, we learn that there have been two teachers and eighteen pupils from the female Sunday-school attached to that church.—[*S. S. Journal.*

Of 42 persons lately admitted to one of the churches in Fayetteville, (N. C.) 23 were, or had been, connected with the Sunday-school in that place.—[*Ib.*

Port Gibson, Miss.—The Rev. Mr. Butler under date of March, 6th, writes—"We have just ended a delightful four days' meeting. Eleven were added to our Church—and about fifteen have attended our anxious meetings."—*Richmond Tel.*

Nassau, a village in the vicinity of Albany, N. Y. and Williamstown, Mass. it is stated, are at this time blessed with revivals.—*Ib.*

A Little Learn.—About the middle of October last, a friend passed through Philadelphia on his way to the west, for the purpose of forming a female school. He writes, under date of Feb. 10, that he has selected a beautiful spot on the Mississippi, above the mouth of Ohio, and that the first regular term of the seminary commenced with the current year. "A Sabbath-school was in operation here," he says, "but it was small, and in a feeble and languishing state, and met at a private house. I visited nearly every family in the town and neighbourhood, and endeavoured to exite a new and deeper interest in the cause, and offered my school-room for the use of the Sunday-school, &c. The result was the formation of the society, and an increase of more than twice the number of Scholars. A Bible class has since been formed. We last evening organized a Bible society, and are about building a meeting house. We have also a temperance society.—*Sunday School Journal.*

A single thought respecting Sabbath Schools.—Do you know, christian parent and Sabbath-school teacher, that the soil on which wheat is sown one day in the week, often receives *tares* the other six days in the week? If this is indeed the case with many children of the Sabbath-school, what will probably be the result? O, how desirable, that at the family altar, morning and evening, some plain instructions like those in the Sabbath-schools, be given to children, corroborating the truths, and adding to the stock of truths, received in the Sabbath-school. But let the christian community consider how many children, during six days out of the seven, receive no religious instruction in the family, and inquire again, how much the Sabbath-school is like to profit them, unless its instructions are cherished during the week. Here I present the main thought now pressing itself on my mind in respect to this topic, and would suggest how heartily it should be desired and sought for, that in all our *day schools*, some part of the teaching of every day should corroborate the instructions of the Sabbath-school. Otherwise is not Sabbath-school instruction, in many instances, as if the husbandman should sow his field to-day, and allow the birds to gather up his seed to morrow; sow again, and again allow the birds to spoil his labour, and so on, till seed time is past? Worse than this, is it not like the man who should thus vainly labour for years?—Aliquis.
Albany Journ. and Tel.

Publications Circulated.—The London Religious Tract Society published, during the year ending May 5, 1831, and circulated *eleven millions, ninety thousand, two hundred and fifty-nine*, being *an increase* beyond any preceding year of *five hundred and twenty thousand, three hundred and twenty-two*, without including the numerous tracts published in foreign countries, at the Society's expense. The total circulation of the Society at home and abroad, in about *seventy* different languages, amounts to nearly *one hundred and fifty-four millions of publications.*

MISSIONARY.

The Sandwich Islands.

Extracts from a letter of the Rev. Lorrin Andrews, one of the Missionaries in the Sandwich Islands, to the "Society of Inquiry on Missions," in the Theological Seminary, at Princeton, dated

Hilo, (Isl. of Hawaii,) Sept. 20th, 1830.

Very Dear Brethren—Your letter of the 1st December, 1828, was received at the Islands, by the hands of the Rev. Charles S. Stewart, in Oct. 1829; but owing to our local situation, the contents were not known to the Mission until some time in Jan. 1830. It seems to be taken for granted by our friends in America, that we all reside near each other, or at least so near that intelligence is quickly conveyed from one station to another; and that we are thus enabled almost simultaneously to become acquainted with news from our beloved country.—This is an error; and it is one which runs through all the correspondence of our friends both public and private; and is the source of much perplexity to us, as well as hindrance in complying with their requests. It is not a proper place here, to go into a detailed account of our local situation, and the causes that operate to produce tardiness in the circulation of intelligence. We would simply state the fact, that intelligence generally passes from Boston, (Mass.) to Honolulu, (Sand. Is.) and vice versa, much more frequently, than it does from the station at Kauai, to this station. This distance from each other we feel, particularly in cases of public letters and pamphlets, of which there is but one copy. It would be much easier and more convenient, for any six ministers in the United States, say one at Boston, one at Albany, one at Baltimore, one at Pittsburgh, one at New Orleans, and one at Detroit, to read the same letter, or use the same copy of a book of any kind, than it is for us. We would recommend, therefore, that you either correspond with individuals of the Mission, or direct your future communications to "Mr. Levi Chamberlain," Superintendent of Secular Concerns, who is authorised to disseminate all public documents among the several stations, in the quickest manner possible.

The whole number of scholars in our schools, may be estimated at about *fifty thousand*. It is to be observed that they are not children, as in American schools; at least two-thirds are grown persons, and many are grey-headed. The children have lately, in some measure been brought into schools, so that perhaps one-third of the whole may be under fifteen years of age. It is probable that nearly all the grown people that ever will attend school, either have been scholars, or are now attending school. Our future hope is the children.

The system of instruction in these schools is, as may be expected, extremely limited; both as it regards the qualifications of the teachers, and also on account of the want of suitable books. All the books that we have printed hitherto, have been used as school books. A good proportion of these fifty thousand scholars, say one half, perhaps more, can read intelligibly the books put into their hands in their own language; and a large number of the remainder can read them sufficiently well to gain much valuable information from them. These books are valued by them above all price.

The system of instruction by native teachers, as now carried on, inadequate to the wants of the people as it may be, is not without its important benefits, independent of mental improvement. In order to become a teacher, besides the acquisition of a little knowledge, the candidate must be externally moral. If after being placed at the head of a school, any are detected in the practice of immorality, they are dismissed with loss of character, and their places supplied by others. This, therefore, acts as a check to that class of people. Another benefit is immediately to the scholars. An opinion has spontaneously arisen among the people, that if one enters a school or any of the particular week-day meetings conducted by the natives themselves, that, from that moment, he stands pledged to obey the word of God, and forsake sin; and thus, many become externally moral, through the influence of the schools.

These schools, moreover, tend in some measure to check idleness. The natural wants of any people are extremely few, and in a climate like that of these Islands, are satisfied by a very small portion of time being devoted to labor. Either, therefore, an ignorant people in these circumstances must be for a great portion of their time perfectly idle, or engaged in mischief. Now a part of this vacant time is spent by a good proportion of the people in the schools.

Though with the exception of two small tracts, our books may be called religious books, yet it is plain to be seen that the minds of all the people are enlarging—curiosity, and a desire to know more, are becoming prevalent; and nothing but the want of books and teachers for the purpose, hinders now from establishing academies and schools of higher order, and thus of ultimately spreading scientific information throughout the Islands. There is a great mass of sluggish, inert mind just waking into conscious existence, and now imperiously demands nourishment suitable to its strength and increase. The people, therefore, considered merely as intellectual beings, are in an interesting state. They begin to see that there is some difference between themselves and the domestic animals that inhabit the houses with them. They begin to learn, that they have indeed immortal souls, and that there is something more worthy of pursuit than sensual gratifications.

But the most important benefit is, that the word of God is read; and here, as in other parts of the world, it frequently proves to be "the word of the Spirit"—"a discerner of the thoughts and intents of the heart." The New Testament, as far as the end of 1 Corinthians, is printed and in circulation; as is also the historical parts of Genesis and Exodus, and 23 Psalms. The desire of possessing and reading these books, is probably kept up by their novelty. They bring "certain strange things to their ears," as unaccountable and strange, though not so monstrous and extravagant, as their old legends. Through this curiosity or love of novelty, they are led to pore over these little books, and thus unexpectedly learn something of the character of God, their Maker, their obligation to him; the nature and consequences of sin; the great love of the Saviour, in dying to redeem them; the importance of a new heart; the duty of repentance and faith, in order to make them happy in this life, and blessed in the life to come.

This leads us to speak of their religion; that is, the religion they have imbibed through an acquaintance with the Gospel. And all we can say is, that in these Islands of the Sea, it is the same unique, unaccountable thing, that it ever has been in all ages and countries. The Gospel, *here* as well as elsewhere, has shown itself to be the "wisdom of God, and the power of God unto salvation." Perhaps its transforming influence is more marked and visible here, than it is generally in Christian lands; as a state of ignorance and idolatry is the very opposite of knowledge and virtue. We have not indeed *literally* seen the Ethiopian change his skin, nor the leopard his spots; but we *have seen* what is equally impossible with men; we have seen *those learn to do good, who had* long *been accustomed to do evil.*

One characteristic of the new religion of this people is, that it leads them to inquire what the word of God says on this and that point; and when informed, either by reading themselves, or by their teachers, it is taken by them as *law*, notwithstanding their inclinations, habits and maxims may be directly opposite.

Another characteristic is, that it leads them to forsake sin. And little indeed do people know, in christian countries, the weight of the cross that must be taken up by those who profess religion here. Those who have been born where murder, drunkenness, debauchery, theft, falsehood, with all their concomitant vices, are hardly classed among sins; those who not only take pleasure in them, who commit such things, but greedily engage in them themselves; such, when brought to forsake all these vices in practice, and abhor them in principle, and made to engage in a course directly opposite, must resist strong temptations indeed, and be influenced by motives far more powerful than philosophy ever exerted. Philosophy teaches not how to resist nature; but a proneness to all these vices exists naturally in the carnal heart of man. And such, formerly, were almost all the native professors of religion on the Sandwich Islands. But now, the lives of those who have embraced religion here are as exemplary, in most respects, as the lives of professors of religion in any country; and they are as conscientious, as far as they have knowledge, in abstaining from every appearance of evil.

But this is not all. The religion they have embraced, leads them *to do good.* There are now kindness, love, friendship, where formerly there were hatred, revenge, and malevolence. We think we have good evidence to believe that the time is not far distant, when an active missionary spirit will exist here, though there are insuperable objections at present, to urging the people to engage in such a work.

These are a few of the characteristics of the religion of this people. But those who look at powerful revivals of religion as the process by which such transformations are effected, will here be disappointed. We cannot measure, or account for the work of God. The Apostle says, "there are diversities of gifts, but the same spirit; and diversities of administrations, but the same Lord." The effects of the wind are visible, though the agent we can not see. We are authorised, however, by our Saviour, to judge of the tree by its fruit, and by this criterion we fully believe that God here has a people to serve him.

As a general thing then, there is nothing here, among what may be called enquirers, like compunction for sin: nor that awful fear of the wrath of God, nor indeed that anxious concern for the soul, that is common and almost universal in christian countries, before a person is brought to trust in Christ. There are indeed times when there is much more seriousness and attention among the people than at others. But the Holy Spirit seems to apply the truth to their hearts by little and little; and hence but little impression is at any one time made upon their minds. They at first, for instance, understand from some sermon, that some one vice to which they are addicted, is contrary to the word of God; they think of it, revolve it in their mind as far as they are capable of thinking, and come to a conclusion to forsake it. Perhaps, at this time, they suppose it to be the only sin of importance of which they are habitually guilty. After some time, they get another idea. God has enjoined some duty perhaps in his word to which they are conscious they do not attend; and the same process of thinking, resolving and acting is gone through as before; until, by attending to the preached word, they come by degrees to have some correct notions of the great doctrines and duties of christianity—a hatred of sin—a love of holiness, and a resolution to follow Christ. This process is so gradual and so slow that very few can give any satisfactory account of its origin, or of the time when they supposed they obtained new hearts. The amount of what they can say is, *they were once blind; now they see.* It is presumed that none have been received into the church, when this process has not lasted at least two, and mostly three years; and in many cases four or five. When this process commences, they have every thing to learn; and it is no inconsiderable attainment for an unthinking mind to gain that knowledge which is necessary to comprehend even the outlines of Bible Truth.

Latest from Burmah.

We are happy to inform our christian friends that recent intelligence has been received from Burmah. Latest date, Sept. 12th, 1831. Brother and sister Jones have removed from Maulmein to Rangoon; the brethren in general advised this change of residence, as a probable means of promoting the interests of the mission. They were welcomed by brother Judson, who left them a few days afterwards, in the month of July last, to go to Maulmein to superintend the operations of the press. For want of type the New Testament has never yet been entirely printed in the Burman language. One edition of the gospel of Matthew, two of John, one of Acts, one of the Epistles, have been printed separately, and with the exception of twenty or thirty copies of John's gospel, have all been circulated. Besides these, one or two editions of two tracts consisting entirely of scripture extracts, have been disposed of, and another edition of each are now circulating. The fifth or sixth edition of a tract by brother Judson, which contains a translation of the beatitudes and principal commands of the New Testament, is also in circulation. It is expected that the gospel of Luke will soon be printed. There is an increasing inquiry for these communications of holy truth, many of which go into the interior of the country. The day that Mr. Judson introduced Mr. Jones to the viceroy, who gave them a very civil reception, many flocked around while they waited for an audience, and made inquiries respecting the christian faith, saying, "Your tracts are scattered all over the country, every body is reading them;" repeating at the same time passages contained in them, and relating correctly the story of Jesus Christ. The influence of priests is in some places diminishing. There are various indications to confirm the expectation that the day is not far distant when the superstitions of boodhism shall fall throughout the empire.

The faith and patience of the native converts are much tried, by the opposition and persecution they meet with from their deluded countrymen. The teacher employed by Mr. and Mrs. J. left them through fear. None of these things however, can stop the spirit of inquiry which is spread among the people. Moung En continues a zealous advocate for the truth.—Two small schools are established at Rangoon.

In September last Mr. Judson visited the Karens, who are increasingly anxious to hear the truth. There have been some warlike movements among the Burmans, on account of a dispute respecting an Island in the Martaban river, but the English are not apprehensive of any thing serious.

Our dear missionary friends, in the view of the affecting scenes around them, appear to be impressed with a sense of their dependence on the God of salvation to crown their feeble efforts with success. The promises of eternal truth are their encouragement amid obstacles which, to human view, appear insurmountable. For the speedy fulfilment of these blessed predictions, and that their eye may ever be single to the divine glory, they desire the prayers of all who love the prosperity of Zion.—*Chr. Sec.*

Jesuits at the Sandwich Islands.

It was stated in the Boston Recorder, a short time since, that the Jesuit missionaries had been ordered to leave the Sandwich Islands. As this fact was mentioned in connection with some intelligence respecting the mission at those Islands, it has been represented in a universalist paper, (the Utica Magazine and Advocate we believe), that the order of expulsion was issued by the missionaries, or through their influence; and the measure has been held up as an example of the intolerance of the orthodox, and as an argument against missions. We have learned from a scource entitled to the fullest confidence, that the order for the removal of the Jesuits, came from the Sandwich Islands government, and that the missionaries are no more responsible for it, than the orthodox in New England are responsible for the measures of the national Executive. The protestant missionaries cannot themselves remain upon the Islands any longer than the government sees fit to give them permission; and the Jesuits having never become citizens, and having never obtained a formal permission to remain, the government did not regard them as having acquired any such rights, that it could not properly send them away, in case the interests of the nation required their removal. As it respects the justice of the measure, we express no opinion; we only say that the government, and not the missionaries, must be held responsible.

We respectfully submit to the editors who have made the representation to which we allude, whether duty does not require them to make this correction.—*Christian Soldier.*

Praying Machines.

The kurdu, or prayer machine, is peculiar to the Buddhists. It consists of hollow wooden cylinders, of different sizes, filled with Tangud writings. The cylinders are painted with red stripes, and adorned with handsome gilt letters, in the Sanscrit character; each of these is fixed upon an iron axis, which goes through a square frame; this frame is capable of being shut up flat, and is formed, upon a small scale, much like a weaver's shearing machine. Where the lower parts of the frame cross, there is a hole, in which the axis of the cylinder turns; by means of a string which is attached to a crank in the spindle, the machine can be kept in motion; so that the cylinder turns in the frame like a grindstone, (only upright) upon its axis. At Sarepta we had two large kurdus of this kind with Tangud writings of all sorts, rolled one upon another round the spindle, in the inside of the cylinder, to the length altogether of some hundred feet. These prayer-mills perform a much more important office than a rosary, which only serves to assist the person who prays. The Moguls believe that it is meritorious respectfully to set in motion, (whether by the wind or otherwise,) such writings as contain prayers, and other religious documents, that the noise of these scraps of theology may reach to the gods, and bring down their blessing. As these prayer-machines usually contain the Tangud formula, which is serviceable to all living creatures, (repeated it may be, ten thousand times, so that there is a multiplication of power like that in the English machines, equivalent to the labor of so many individuals,) as prayer can in this manner be carried on like a wholesale manufactory, it is not very surprising that prayer-mills are so commonly to be found in the houses of the Moguls. An ingenious contrivance this, for storming heaven with the least possible trouble.—*Zwick's Calmuc Tartary.*

London Missionary Society.—In an appeal for increased funds, dated Dec. 26, 1831, the Directors state, that they have endeavoured to extend and improve the systems of education pursued at several of the stations, and to supply the increased number of agents, which the measure of success attending their exertions in others has required. Operations have been vigorously renewed in one of their most important spheres of labour (the island of Madagascar), under circumstances peculiarly auspicious; assistance has been rendered to a number of missionaries' families who have returned to this country; and fifteen individuals, including children, have been sent out, either to re-occupy their former stations, or strengthen those enfeebled by disease, or by the pressure of augmented duties; besides which, equipment and passages have been provided for eight others, who are expected to embark in the course of January.—*Watchman.*

Donations to the English Baptist Mission.—A munificent individual in London has recently made to this Mission a gift of One Thousand Pounds Sterling, $4444 44 cts. Another, stimulated by his example, has given $1333 33 cts. And another, effectually concealing himself under the signature of "Ebenezer," has given $177 33 cts.—*ib.*

Monghyr, India.—A letter addressed to the Rev. George Barclay, of Irvine, written at Monghyr 25th of April last, says—"There is at present a more than usual anxiety felt respecting divine things. Never since I came here has there been such a spirit of deep seriousness cast over the people; they have been long praying for a revival, and God appears now to be visiting us. Never did I see so much delight in Christ, and never have I felt so much sweetness in my own spirit in preaching his infinite dignity and the preciousness of his atonement." Several had been recently baptized.—*ib.*

Temperance.

Usefulness of Temperance Societies.—They were introduced into Ireland about two years since, and where they are encouraged they produce a powerful effect upon popular habits. In Belfast, the consumption of whiskey during the six months ending July 5, 1831, was less than that of the corresponding six months of last year by 45,000 gallons; being a diminution of more than one third of the whole. The consumption in all Ireland during the same six months was decreased by 721,564 gallons! In Scotland, the consumption has uniformly increased till the present year. The Temperance societies of that country comprise 43,000 members, and the consumption of spirits for the six months ending July 5 1831, falls short of that for the same six months, in the preceding year, by 513,007 gallons!—*Eng. Paper.*

Temperance in Boston.—Dr. Edwards has addressed 14 of the churches—Congregational, Baptists, and Methodists, and assisted in forming a Temperance Association in connexion with each. The average number of members returned is about 250—making in all more than 3500 now reported; and in some instances the enlistment is yet in progress. There are *eight* of these churches, no member of which is engaged in the traffic in ardent spirit. Three others contain one each, and the remaining three, 5 or 6 in all, who still pursue the traffic.—*Boston Recorder.*

Why not?—A correspondent inquires—"Should not the traveller, who has his Saturday night slumbers disturbed by a company of drunken gamblers, and when he comes from his chamber, on Sabbath morning, finds the table covered with empty decanters, cards, &c. with half a dozen miserable wretches sleeping around this scene of midnight revel,—expose to public execration the *tavern* where such things are allowed!—I know of several taverns where no decent man will call the *second* time, and where he would not have called the first time, if he had known what abominations are practised there. It is high time the public were awake to the importance of anti-intemperance and anti-gambling taverns.—*Christian Mirror.*

How to be safe.—"Doctor," said Esq.———, about five years ago, after reading over the prescription of a distinguished friend of Temperance, whom ill health had obliged him to consult,—"Doctor, do you think that a little spirits, now and then, would hurt me very much?"—"Why, no Sir" answered the Doctor, very deliberately; "I do not know that a *little—now and then*—would hurt you *very much;* but, Sir, if you don't take *any*, it won't hurt you at all."—*Vermont Chronicle.*

"*We do not sell to Drunkards.*"—What an excuse for selling the drunkard's drink! Why, it is selling to *temperate* men, that does all the mischief. If you would sell none but to drunkards only, the evil would be comparatively nothing. No more drunkards would be made, your present customers would soon be stripped of their property and laid in the grave, and there would be no drunkenness in the land. Yes, in ten years, the greater part of them would be dead. In twenty years, but a very few would be left, and in thirty, a drunkard could scarcely be found by diligent search! But this selling to temperate men, continued, will certainly lead many of them to become drunkards, and thus perpetuate the evil to all generations. We know that, if you sell to drunkards, they will go home and abuse their families, and perhaps kill some of their members; but it is better, far better, that 300,000 families should be neglected, abused, and murdered, and to have the evil stop there, than that millions after millions, to the end of the world, should be made negligent, abusive, and murderous. We say therefore, with the greatest seriousness, and full conviction of its truth, should you change your sale, and sell to *none but drunkards*, the evil would be less.—*ib.*

A better way still.—At a late Temperance meeting in Boston, Dr. Edwards related the story of a chief of a distant nation, on the opposite side of the globe (the Sandwich Islands.) Foreiguers, Europeans and Americans, came to him as usual for licenses to sell rum—not to the natives; that was prohibited—but to their own countrymen. He answered, "No! To horses, cattle, and hogs, you may sell rum; but to *real* men you shall not, on these shores!"—*ib.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 18, 1832.

Temperance Lecture.

At a meeting of the Fayette County Temperance Society, in the Methodist Episcopal Church, on Friday evening, the 6th April 1832, the following resolution was adopted:

"*Resolved*, That the Secretary be requested to invite Theodore D. Weld, Esq. who is now delivering a course of Lectures on Temperance, in Louisville, to deliver a similar course in this city, at such time and place, as may suit his convenience."

We are happy to learn, that in compliance with the above request, Mr. WELD has consented to Lecture on Thursday evening at half past 7 o'clock, in the Court House. We would respectfully urge the friends of Temperance in this city, as well as those opposed to the great reform, to attend these lectures. From the celebrity which Mr. Weld has acquired by his lectures on this interesting and highly important subject, and the remarkable success which has attended his efforts in other places, we cannot doubt that those who may favor him with their attendance will be highly gratified. A general invitation is therefore given to the friends of the Temperance reform, and the enmeies also,—if there be yet enemies of the noble cause—to attend this meeting on Thursday evening next.

Correction.

It will be recollected by our readers, that we made some remarks, a few months since, upon a letter received from a subscriber in Illinois, finding fault with some sentiments we had previously advanced with respect to the propriety of holding slaves. We have, within a few days past, received another letter from the same individual, in which he requests us to correct a false impression we have made concerning him, in our reply to his former letter. He says,

"In noticing my last letter, you have taken, as I suppose an undue advantage of me in two particulars. The first is charging me with having pried into your domestic concerns, or in other words meddling with matters which did not concern me. And in the second place, indirectly charging me with once having been a slaveholder, &c."

"I hope you will have the goodness to correct those false impressions which have been made on the public mind; and also continue to send me the Luminary.

Were our brother from Illinois, again to read with attention, our strictures upon his letter, as made in the Luminary of the 18th of January last, we doubt not that he would at once perceive, that no such charges as he has specified are brought against him. With respect to the first charge, we grant that it was made in our paper, soon after his letter appeared. It was not contained however, in the remarks we made upon his communication; but in an article from a correspondent in Ohio, who was opposing our views, and advocating the principles advanced by our correspondent from Illinois. Our correspondent refers, in relation to the second charge, to the remarks we made in our strictures upon his letter, with reference to the fact that there were individuals in the non-slaveholding states, who took a prominent part in censuring slave-holders, and who having themselves been holders of slaves, had taken the summary method of exchanging them for houses and lands, in the *free states*, in order to rid themselves of some odium, and an oppressive burden. And he also also requests us to state publicly, that he "never has owned a slave." We will dismiss the subject, by simply observing, that in our previous remarks on this subject, we could have had no allusion to our correspondent. We were speaking of general facts. And hence, that we might be distinctly understood, we remarked at the time, that in making the assertion "we had no allusion to any particular individuals."

Centre College.

It is known to many of our readers, that the *Rev. John C. Young*, President of Centre College, located at Danville, in this state, is now at the east soliciting funds for the institution over which he presides. We learn from a notice in a late New-York paper, that a public meeting was called at the Tract House, in the city of New-York, on the 9th inst., at which President Young was expected to present the claims of the institution to those in that city friendly to the cause of education in the west.

We cannot doubt that Centre College is destined to exert an extensive influence in the west. It occupies a commanding position; and its prospects are now more flattering than they have ever been since its establishment. The present faculty of the institution should entitle it to the patronage, especially, of the christian public. The friends of the college should make a united and vigorous effort to second the exertion of its President. Such an effort would place this important and interesting institution on a basis which would greatly augment its influence.

During the session which closed a few weeks since, the number of students in the college was near one hundred. The summer session will commence on Wednesday, the 25th inst.

The Cherokee Case.

We learn, with extreme regret, that the Judge of the Court of Gwinnet county, Georgia, to whom the mandate of the Supreme Court of the United States was addressed, in the case of S. A. Worcester *vs.* the State of Georgia, has taken the ground of *disregarding altogether the mandate of the Supreme Court!* A motion being made by the counsel of Mr. Worcester, on the delivery of the mandate to the court of Georgia, to reverse the decision, according to the judgment of the Supreme Court, it was refused. A motion to place the mandate of the Supreme Court on the record of the Court of Gwinnet county, accompanied by a motion for a writ of *habeus corpus*, was also refused. And finally, a request to obtain a certified copy of the decisions of the Court was denied.

Debate between Alex. Campbell and Obadiah Jennings, D. D.

We learn from the Pittsburgh Christian Herald, edited by a nephew of the late Dr. Jennings of Nashville, Tenn., that the publication of the Debate held in Nashville, a year or two since, between the latter gentleman and Alexander Campbell, will soon be commenced. Dr. Jennings had prepared all the essential parts of the work previous to his last illness; and he left it as one of his last requests, that the editor of the Herald should fit it for the press. In addition to the debate, the volume will contain a memoir of the late Dr. Jennings. The publication will be ready for delivery in June next. It will contain 250 pages; and be furnished at seventy-five cents per copy.

The *Rev. Edward Irving*, who has of late attracted so much attention in London, and throughout the religious world generally, by his pretended miraculous display of the gift of tongues, has at the urgent request of the trustees of the "Caledonian Church," resigned the pastoral care of that Church. The dispersed flock,—only a part of whom adhere to Mr. I.—were exhorted to assemble at their pastor's house, till a new place should be obtained for their singular and highly pernicious and unscriptural exhibitions.

The Journal of Health.—Contents of the March number. 1. Anniversaries—Celebrations; 2. Frequent exercise of the voice not injurious to the Lungs; 3. Prohibition of Wine by Mahomet; 4. Abstinence an aid to Study; 5. Cold Feet; 6. Hereditary Insanity; 7. Death by External Wounds; 8. The Contrast.

TO CORRESPONDENTS.—Bible Stories for Little Children, No. 7, came to hand too late for this paper. It shall appear next week.

From the American Tract Magazine, for April.

The American Tract Society.

The work of Foreign Distribution, begun.

The Executive Committee of the American Tract Society at their meeting, March 19, 1832, unanimously adopted the following minute, viz: The sum of $3000 having been received into the treasury for Foreign Distribution, and about $2000 more having been subscribed for the same object, soon to be paid,

Resolved, That, with a view to afford some immediate aid to stations from which applications have long been lying before the Committee, and as an *earnest* of more enlarged benefactions which the Committee trust the liberality of the christian community will hereafter enable them to make, the sum of $5000 be now appropriated for the distribution of Tracts in Fereign lands, to be remitted under the direction of the Finance Committee, as follows: viz.

For the use of	American Baptist Missionaries in Burmah,	$1000
do.	American Missionaries in China,	500
do.	do. Bombay,	600
do.	do. Ceylon,	500
do.	do. Sandwich-Islands,	500
do.	do. of Protestant Episcopal Church in Greece,	300
do.	do. of A. B. C. F. M on the Mediterranean,	500
do.	Moravian Church of United Brethren,	200
do.	Paris Religious Tract Society,	400
do.	Lower Saxony Tract Society, Hamburgh,	200
do.	Wm. Ropes, Esq. St. Petersburgh, Russia.	300
		$5000

Two Barrels of Spirits saved annually by means of a Tract.

Mr. A. Bagley, agent in North Carolina, says. A man who is not a professer of religion, and who has been in the habit of using about two barrels of spirits in his family annually, has, from the reading of *Kittredge's Address*, renounced the use of spirits, and become active in the montly distribution of Tracts.

Two Tracts distributed by a Lady in North-Carolina.

A pious lady, says Mr. Bagley, sent the *Swearer's Prayer* in a bundle of clothing to a poor family. The Tract was blessed to the hopeful conversion of two souls. The same lady gave a Tract to a boy who had been to a horse race, as a race rider. On his return he read the Tract, which proved the means of bringing him to profess an interest in the Saviour's righteousness.

Tracts made the instrument of a revival of religion.

A very respectable and pious man, says the same Agent in North-Carolina, informed me that a few years ago a bundle of Tracts was sent into his neighborhood and promiscuously circulated. The distribution was followed by a revival of religion, as the result of which sixteen or eighteen persons united with the church.

Huntsville, Alabama, Auxiliary.

Fifth Anniversary, held January 17. Addresses were delivered by J. G. Birney, Esq. the President, Rev. Mr. Shook, of the Cumberland Presbyterian Church, Rev. I. J. Roberts, of the Baptist Church, Rev. J. Allen of the Presbyterian, and Mr. J. R. Maltbie. Receipts during the year $245 39. Circulated 101,067 Tracts, 5000 of which gratuitously; 104 bound vols. and 2470 Broadsheets, Handbills, and other occasional publications. The monthly distribution, which had been suspended for a time, had been revived. The report expresses deep regret that the society and its auxiliaries have been no more active in so glorious a cause.

The effort for supplying select portions of the West with Tracts seconded—A gentleman belonging to a neighboring state, in a letter to the Secretary of the American Tract Society, says: "While looking at the New-York Observer this morning, I observed the article headed, 'A new way of doing good.'" I am pleased with the plan, and enclose $12, to be paid to the Treasurer of the American Tract Society for *Brownsville, Jackson co. Illinois*, in the hope that by exertions there made, the systematic distribution of Tracts may be sustained in that place one year."—*N. Y. Obs.*

Sacrifices for Christ.

[Extract of a letter from a young lady to a friend in Boston.]

"The very least affliction that has befallen us has given us more concern than the fate of six hundred millions of immortal souls! Can we not do more, a *great deal* more than we have done? The poor peasants in France, I believe, who have nothing else to give, save *one potato* a day to give away. If the 400,000 professing Christians of the Presbyterian and Congregational denominations in the United States would do the same, it would raise a fund of $150,000."

Where are those to be found who can truly say, they make sacrifices for Christ and the world he died to redeem!—*Richmond Telegraph.*

Infant Schools.

It has become a most laudable custom among some of the more wealthy families of this city, [New-York] and its vicinity to employ a lady acquainted with the routine of Infant school instruction to come into a family and put all the children under her excellent method of tuition. In other families, mothers and sisters are exercising their skill and duty by teaching the small ones of the household the studies and attainments of the Infant school. We admire this movement very much: it is making a little family lyceum in every house.—*Badger's Messenger.*

The Bible in France.

The N. Y. Observer states, on the authority of the London Christian Observer for January, that the British and Foreign Bible Society is by special request, sending out ten thousand New Testaments to Lyons, under the sanction of the French Minister of Instruction; "it having been at length discovered in France," says the editor, "what some are backward in learning in England and Ireland, that the word of God is the best solace for the poor in their affliction, and the best promoter of order and public tranquility. A more remarkable fact is not on record in the annals of the society. Let us be humble, thankful, persevering."—*Vermont Chronicle.*

Balance of Power--Seat of Government, &c.

The Louisville Advertiser adverts to the fact, that by the new ratio of representation, six northern States will have 38 representatives, the five middle States 85, the four southern 52, and the nine western States 67; and inquires if the seat of government of the United States may not be at Louisville within twenty years.—*Sunday School Journal.*

Liberia.

COMMERCE OF LIBERIA.—The managers of the American Colonization Society have determined to establish a regular line of packets between this country and Liberia, the vessels to be from 200 to 400 tons each, and to depart, alternately, as often as once in two months. Proposals are invited specifying the terms on which such vessels will be furnished, including all the expenses of the voyage.—*Jour. of Commerce.*

FROM LIBERIA.—The ship James Perkins, Capt. Crowell, which sailed from Norfolk on the 6th. Dec. with 245 emigrants for Liberia, has completed her voyage and returned. By her we have received the Liberia Herald of Jan. 22nd, which says, "The emigrants, we are happy to learn, are all in good health." Capt. C. represents the Colony as enjoying fine health, and exhibiting the pleasing spectacle of an industrious, contented and thriving population, and that in 12 days of his stay there, he did not hear from any one a desire to return.—*ib.*

A Striking Difference.

The following comparison of the prices of advertising in English and American newspapers, furnishes the best commentary that can be offered, upon the advantages arising from a hereditary nobility, privileged classes, pensions, sinecures, an enormous national debt and oppressive taxation. Yet there are some, (we would fain hope they are *few*,) who would reduce this fair fabric of ours to a state of anarchy, bloodshed and ruin.—*American Spectator.*

"The twelve Daily Papers published in N. York, contain more advertisements than all the newspapers of England and Ireland.

Advertisements which in England cost $17 for an insertion, cost in America about $1.

An annual advertisement, which would cost $32 in the United States, would be subject to a charge in England of $900!

THE IMPRISONED MISSIONARIES.—It is an extraordinary feature in this case, that that distinguished man, Chief Justice Marshall, should find it necessary to go into an elaborate argument to prove that the aborigines of the soil "were capable of holding and ceding their territories." Surely, in the eye of strict justice, in the estimation of the Almighty Judge of all men, this is scarcely a disputable question. Might, however, is more imposing than right, and this alone rendered it necessary to prove what every honest and virtuous man feels to be true. One hundred years ago, the first white settlers of Georgia appeared on the Savannah river, and asked the natives to grant them a little land. One hundred years gone by, and now it is necessary to enter into a grave argument to prove that the Indians have the power of holding and ceding any portion of these lands. Truly, the times are changed.—*Poulson's Advertiser.*

For the Western Luminary.

BIBLE QUESTIONS.

1 SAMUEL, CHAP. 1.

By whom was this book written, and what else is it called? 1 Chron. 29. 29.

Is it of divine authority? Matt. 12. 3. Acts 13. 21.

Of what tribe and family was Elkanah, and what was his character? 1 Chron. 6. 33—35.

Why did he go to Shiloh? and what was the nature of his offerings? Deut. 12. 17.

How was Elkanah the occasion of the want of harmony in his family? Lev. 18. 18.

What was the conduct of Hannah?

How did it appear to Eli? and was her vindication satisfactory?

What is the meaning of the words *daughter of Belial?*

Should any plea but that of unavoidable necessity excuse absence from public worship? verse 22.

What was the offering at the presentation of the child? Numb. 15. 9, 10.

What did Hannah mean by *lending* him to the Lord? and how does *Infant Baptism* agree with this?

FOREIGN NEWS.

We glean the following items from Liverpool and Havre dates of the first of March, and London and Paris dates of the day previous.

Until a day or two of the last dates, in London the apprehension of the cholera had much subsided.—There were however 20 new cases on the 27th, and 1 deaths. The whole number of cases was 104; total of deaths 69, remaining sick 18; of the new cases 11 were in Southwark, 4 in Newington Butts, and 2 in Chelsea; 33 of all the cases were in Southwark.

In Edinburgh the preparations made for some weeks antecedent to the occurence of a case, were such as to have tended very materially to prevent the spread of the disease to any great extent—for as yet, during five weeks, there have occured only twenty-five cases or so.

The accounts from the Hague are of a warlike complexion. Increased vigilance is recommended on the part of the authorities in consequence of the alleged approach of 3,000 Belgians to the frontiers, and the Governors of fortresses are ordered to make a general inspection of their troops by the 1st of March.

Missolonghi and Tripolizza sustain the cause of the Greek patriots, who have called Gen. Church to resume the command of the army, and the venerable Miaulis to the fleet.

The Cholera was subsiding in London. In ten days the whole number of cases was only 45—and of deaths 28.

Otho, second son of the King of Bavaria, has been selected for the King of Greece, by Great Britain, France, and Russia. A regency appointed by the three Powers, is to have the management of affairs during the minority. It does not appear that the Greeks themselves are to have any voice in the matter.

The new volcanic island in the Mediterranean, after disappearing for a few weeks, rose again with double violence, and when it rose, Malta was severely shaken by an earthquake, though no damage was done.

Don Pedro's first squadron had been spoken at sea, and, it was supposed at Belle Isle, must have arrived at Terceira. The convoys, with the remainder of the Portuguese refugees, had arrived from Brest Isle, and the rest of the expedition were expected soon.

The London Courier states that there is no longer any doubt that a secret treaty for mutual defence exists between Don Miguel and the King of Spain.—At the last dates however, Ferdinand had not openly sent any troops into Portugal, but large bodies of Spaniards were arriving privately on different points of the frontiers. This important fact had been formally communicated to the French and English Ministers of foreign affairs, and they immediately informed the Spanish Ministers that their governments will not allow Ferdinand to send troops to the assistance of Don Miguel.

At Paris a multitude of precautions had been taken to prevent the introduction of the cholera. Among other things, a great number of houses, either infectious from their condition or impeding the free circulation of the air, had been bought and pulled down.

The Messager des Chambres, a ministerial paper, hints some doubts on the permanence of European peace, from the alleged obstinacy of the King of Holland in refusing to sign the London Treaty.

FRANCE.

On the 11th of February two measures were proposed in the Chamber of Deputies, indicative of the spirit of 1791.

The first is a proposal that the church of St. Genevieve should again take the name of the *Pantheon*—that the inscription ordered by the National Convention of 1791, *Aux grands hommes la patrie reconnoissante*, should be restored—that the honors of the Pantheon should not be granted to any individual until five years after his death, and then by special law—that no bodies should, as was formerly the case, be exhumed; but that the honor should be a statue or a cenotaph, &c.

The second is a motion by M. Portalis, for repealing the law ordering the cessation of labor on the Sabbath. The motion for considering the subject was opposed by the Minister of Public Instruction and two or three others, but at last adopted. The law the repeal of which is proposed, was enacted in 1814 and forbids labor on the Sabbath under certain penalties. —*Boston Recorder.*

SUMMARY.

Letters from Washington, announce that Gov. Cass has concluded a treaty with the Creek Indians in Alabama and Georgia, providing for the cession of their lands, and for the emigration beyond the Mississippi of all those who may not prefer taking reservations and living under the state laws. "The provisions of the treaty," it is said, "are very liberal for the Creeks, and highly satisfactory to them. The treaty has been finally signed and exchanged between the President and Creek deputation."

We learn, says the Augusta (Georgia) Courier, by a letter last night from Athens, that our University is in a state of rebellious uproar, which had not subsided when the stage left.

The Jury at the last Morris Court, N. J. gave a verdict of $1860 against Mr. Glover, for whipping Mr. Mann, when editor of the Morris Palladium.

Official information has been received from Hamburg that the cholera had ceased, and that from the 1st of February clean bills of health had been granted.

Boards of Health to guard against the introduction of the Spasmodic Cholera, are established at the seaports of Canada, New Brunswick and Nova Scotia.

Oregon Colony.—The Baltimore Patriot of Saturday says: "Twenty-two emigrants on their way to the Oregon territary, arrived in Baltimore last evening, in the brig Ida from Boston. They have with them their necessary travelling and camp equipages, and are about to take up there line of march through the West to that far distant land."

The whole amount of money expended on the public buildings at Washington, up to 1830, is stated to be $3,228 879. Of this the Capitol alone has cost $2,432,844.

Intelligence from Barbadoes represents the slaves in Berbice in a state of insurrection.

The prevalence of the Cholera in England has given a new impulse to the cause of Temperance in that country, it being a well ascertained fact that this terrible disease traces out a drunkard with almost as sure a scent as a blood hound the object of its pursuit.

On the 17th ult. a man by the name of William Lawson, of Portsmouth, Ohio, was robbed and murdered near Flemingsburgh, Ky. The sum which induced these abominable acts, was probably known beforehand to the perpetrator, and did not exceed $30. Lawson, before leaving town had indulged pretty freely in the use of ardent spirits.

A man by the name of Thomson, a revolutionary pensioner, was found last week, in the street in Watertown, intoxicated and almost lifeless. He was carried into one of its public houses, where he expired before morning. He had recently received a sum of money from his pension, which became due on the 4th ult., since which time he had been almost constantly intoxicated.

ANOTHER VICTIM! Died at the house of Amos Richardson, of Amherst, Erie county, Joseph M. Pratt, aged 20. The deceased was a stranger. On the third instant, he with several others, had been engaged in getting fire wood for a sick neighbor; after partaking freely of *rum whiskey and milk punch*, on his way home, Pratt fell, and never spoke afterwards.—He stated that he was a native of New-Jersey—had a brother and sister in Pennsylvania.

Asa Martin was found dead by the road side in Attleboro', Mass. 18th ult. nearly frozen, and covered with snow. In his pocket was found a bottle of gin.

A man named Simons was drowned in Tuscarawas river, Ohio, 11th ult. while attempting to wade across, being much intoxicated.

Another Victim!—Night before last, a young man, named Henry P Cross, a native of Delaware, was precipitated from the gangway in the building containing the office of "The World," and *instantly killed*. Cause—*he came home from the* THEATRE, *at midnight*, DRUNK! What a lesson! Will it cause one shout the less at the ribald jokes of the actor, as he treads the degraded and degrading boards! Will it suspend one poisonous draught from doing its infernal work on the body and soul of the victim of the bowl! Would to God that such solemn admonitions were effectually listened to by the thoughtless young—by the gay votaries of the Theatre, the Billiard Room, and the Restaurateur!—*World.*

The quantity of ardent spirits imported into Canada by sea during the year 1831, was 567,410 gallons.—The quantity manufactured at home, or introduced from the States by inland conveyance, is estimated at a like amount.

MARRIED—In this County, on Tuesday evening the 10th inst. by the Rev. Mr. Davidson, Mr. *Williamson C. Jones* to Miss *Elizabeth Emily*, daughter of the Rev N. H. Hall.

DIED—Recently, at Baton Rouge, the Hon. *Henry H. Gurley*, formerly a member of Congress from Louisiana.

Advertising Patronage.

It is very desirable to us, that the advertising patronage of the Luminary should be increased. We hope the friends of the paper will lend us their aid in effecting this object. We speak from correct information, when we say, that the Luminary has a more extensive circulation than any newspaper west of the Alleghanies. Advertisements left at the office, or at *A. T. Skillman's* Book Store, will be promptly inserted, at the usual rates.

MERCHANT TAILORS' FASHIONABLE STORE.

Cheapside, No. 2. Lexington.

Williams & Wilson,

HAVE just received and are now opening, a new style and splendid assortment of

SPRING & SUMMER GOODS,

carefully selected by one of the firm, from the cities of New-York and Philadelphia, by the latest fashionable pattern cards from Paris and London:

CONSISTING OF

Blue, Black, Brown, Olive, Forrest Green, Invisible Green, Bronze, Plumb, Mulberry, Claret, Coffee Brown, Oxford Mixed, Steel Mixed, CLOTHS. Also, a splendid variety of Single and Double Milled CASSIMEERS, of every corresponding colour suitable to the shade of the cloths: New style summer Cloths of various grades and colours; fancy satin checked linen Drilling, Stockinett, vincent Card Merino, &c.; Superior style of Vestings, Gold and Silver tinseled; English silk Vestiing; fancy figured Silks, plain, black, brown, olive, &c.; variety of fashionable satin striped Mersailles; plain and fancy satin trimmed Stocks; Gloves; Cravats; Shirts; Dickeys, Collars; Pocket Handkerchiefs; Suspenders; Hose and Half-Hose; and a variety of other tasty and fashionable articles too numerous to mention.

All of which they will sell on the very lowest terms for cash.—They pledge themselves that their work shall be executed in a manner and style not inferior to any in the United States, as they have personally received and made arrangements to receive all the advantages of the style and taste of the Eastern Cities. They return their thanks for the liberal patronage they have received, and solicit their friends to call and examine for themselves. All orders from a distance thankfully received and promptly attended to. Also for the trade, they will keep a full assortment of trimmings to sell at the lowest wholesale rate. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, can obtain it of us, as we are his agents.

Latest Fashions just received.

Lex. April 17—42-tf.

WOODFORD ACADEMY.

THE Subscriber having been appointed principal of Woodford Academy, will open the institution for the reception of Students on the first day of May next. The course of study will be as extensive as is usual in the literary institutions of this state. Teachers competent to instruct in the different branches, will be employed. Students wishing to obtain a knowledge of the English language alone, or any particular science, shall be accommodated. A plan of oral instruction, will be introduced for those branches, when it can be usefully employed. The year will be divided into two sessions of five months each.—The price of tuition will be *fifteen dollars* per session, paid in advance. The Bible will be used, and religious instruction given, to secure the morals of the pupils. Good boarding can be had on reasonable terms, and the known healthiness of Versailles, and the rich and cultivated state of the surrounding country, will be strong inducements for gentleman of the South to entrust us with their sons—and will obtain for the institution a share of public patronage.

GIDEON BLACKBURN, *P. W. A.*

Versailles, Ky. April 7th, 1832.

HANOVER ACADEMY.

THE Trustees of this Institution have the pleasure of informing the public, that, in addition to the instructors heretofore employed, they have engaged Mr. *Mark A. H. Niles*, a member of the junior class in the Theological Seminary, at Princeton, N. J. who will by leave of Divine Providence, be here to enter on the duties of a Teacher of Languages, in connexion with Rev. Mr. Crow, at the commencement of the next session, on the first Monday in May. He is highly recommended by the Professors at Princeton, as a young man of ardent piety, pleasing manners, and high literary attainments. "After graduating at Amherst College, [say the Professors] he was employed a year and a half, with great credit to himself, in the 'Mount Pleasant High School,' from the conductors of which he brought testimonials of the most satisfactory kind."

He will, we think, be a great acquisition to the Literary Department; and we hope by this additional assistance, to give every possible facility for improvement to young men, who may resort here for an Education.

In behalf of the Board,

T. H. BROWN.

South Hanover, Ind., April 9th, 1832.

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs of the latest and most fashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages:
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 41-tf.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	$3 50 per qr.
Arithmetic, Book-Keeping, English Grammar, and Geography,	$4 50 "
History, Ancient and Modern, Rhetoric, Logic, &c.	$5 00 "
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00 "

REFERENCES.

Rev. N. H. HALL, Rev. B. O. PEERS, J. M. McCALLA, Esq. | Dr. J. SCOTT, T. T. SKILLMAN, A. T. SKILLMAN,

The first quarter will commence on Monday the 26th inst.

Lexington, March 12th, 1832. 37-tf.

POETRY.

From the London World.

The Fountain Opened.

Ho, every one that thirsteth, come ye to the waters.—Isaiah lv, i.

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Toil no longer on thy way:
Here are waters running o'er,
Drink of them and thirst no more.

Pleasure's votary, thirsting still
For delight unmixed with pain;
Seeking yet some little rill,
Where thou may'st refresh again;
See the fountain running o'er,
Drink its waters—thirst no more.

Mourner, in this vale of tears,
Thirsting after perfect peace;
Looking on to future years,
Dark and desolate as these;
Here's a fountain running o'er,
Drink its waters—thirst no more.

Parent, watching o'er thy child,
Giving every earthly thing;
Lost in wishes vain and wild,
To this fount thy children bring:
And of waters running o'er,
Let them drink and thirst no more.

Rosy youth and hoary age
Journeying in this world of strife
Youth and maiden, child and sage,
Freely drink the stream of life:
Here are waters running o'er,
Drink of them, and thirst no more.

Parental Responsibility.

A great deal is said, at the present time, and, it is thought, a great deal is done in the cause of early education. The care of the rising race seems to be one of the boasts of the present generation; and it is readily acknowledged, that public and associated efforts for their welfare are very considererable and entitled to grateful notice. But it should be remembered, that oral instruction constitutes but a small part of a perfect education; indeed, other influences may be left to operate so as to defeat the greatest amount of the very best instruction. The development of mind and the formation of character in children, are effected "less by their teachers than by their amusements; less by reading than by converse; less by direct instruction than by influence." It follows then, that parents should be, as much as possible, both the teachers and the companions of their children; should not only set them "tasks," but prescribe and regulate their amusements, and even take part in them; should habituate themselves to free and familiar "converse" with their children, and let them constantly feel the "influence" of a good example. It demands the study, the diligent inquiry of parents, to find out the most fit and successful method, in which

"To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

Let a mother be able so to diversify the employments and amusements of her children, as neither to burden attention nor induce and foster a volatility of disposition; let her so win upon their affections and confidence by her kind assiduity, that her company will be preferred to that of all other persons, and her control over her offspring will be complete. It is, indeed, a difficult acquisition; and, alas, few who have the requisite talents, and might be favored with exemption from other cares, have sufficient perseverance to overcome the obstacles which are continually rising to obstruct the way to such a consummation.

"In most cases parents like so many things far better than the 'delightful task' which the Poet sings of, that they cannot bring themselves to make the requisite self-sacrifice. It is impossible to educate a child without carrying on simultaneously a process of self-improvement, which is its own reward; but the trouble, the time, the restraint and confinement, the mental effort, are greater than enter into romantic anticipations; and hence, the disappointment which often leads those who have begun a system of home education, to grow weary of well-doing. The promise applies to this sort of service, as well as to others: "In due time ye shall reap, if ye faint not." But no mother who does not feel this to be the chief end for which she is a mother, and who cannot enter into the sentiment of the noble matron,—'These are my jewels,'—will sustain the burden, and submit to the conditions, of carrying forward the education of her children to the period at which their principles ought to have become fixed, and their intellectual powers and affections will at least have been developed.

And yet, it is one of the most legible lessons of nature, that our chief business in this world is to reproduce ourselves;—not like the ephemeron which deposits the seeds of a multitudinous progeny, and dies,—not like the animal races, by perpetuating the mere forms of sentient existence,—not by simply becoming parents of heirs to mortality; but by reproducing the noblest, the distinguishing part of nature, the intellectual and spiritual man, whether in our own children, put directly into our power for this very purpose,—or in the minds of others. The highest duty of one generation is to prepare for the next,—to endow posterity with all its intellectual and moral wealth, to reproduce its own accumulations in an augmented and improved form. And what is the common duty of the whole community, is the individual duty of each.

The instinctive love of posthumous fame might teach us, that the social economy has been designedly constituted upon that principle of successive reproduction by which mind perpetuates itself; by which the parent lives on through the child he has trained, the author survives in his works, and above all, the spiritual parent, the instrument of regenerating the souls of others by imparting the spiritual life he has himself received, secures in them and with them a glorious immortality. Were every Christian emuleous of thus adding to the population of heaven, by becoming the spiritual parent, if it were but of one or two individuals, by his instructions and influence, the regeneration of Society would proceed rapidly.—And were religion transmitted, as it was designed to be, in families, the Church of God would soon present a new aspect. But alas! our children are educated in masses, and converted, if at all, singly, and as it were fortuitously.—*Christian Mirror.*

The Fifth Commandment.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth the.—Exod. xx. 12.

Hear, ye children: God has given us only ten commandments essentially necessary to our happiness in our religious, civil, and domestic life; and one of the ten speaks of, and strongly recommends, obedience to parents. Nature and common sense teach us that there is a degree of affectionate respect which is owing to parents, and which no other persons can properly claim. For a considerable time parents stand, in some sort, in the place of God to children; and therefore rebellion against their lawful commands has been considered as rebellion against God. This precept, therefore, prohibits not only all injurious acts, irreverent and unkind speeches to parents, but enjoins all necessary acts of kindness, filial respect, and obedience.

We can scarcely suppose that man honours his parents, who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases, God as truly requires the children to provide for their parents, as he required the parents to feed, nourish, instruct, support and defend the children when they were in the lowest state of helpless infancy. "Honour the Lord with thy substance," says Solomon, (Prov. iii. 9.) On this the Rabbins say, "Honour also thy father and mother." The Lord is to be thus honoured *if thou have it:* thy *father* and *mother,* whether thou have it or not; for if thou have nothing, thou art bound to beg for them.—Nor will the Lord have that given to religious uses which the parents need. Our Lord has exposed, and deeply condemned, this conduct. (See Matt. xv. 5—9; Mark vii. 10—13.)

All the reasonable commands of parents, children, while they are under their jurisdiction, should punctually obey. And even in cases where parents have no right to command, (as in matters of religion, which refer only to God and the conscience,) their counsel and advice should be respectfully sought, as their age and experience often enable them to speak oracularly on the subject. But if the parents and children live in a state of peace and good understanding together, they will seldom disoblige each other.

Children hate death, and love life. They hope for many days, and the hope of happiness seems to smile continually on them. To this feeling God addresses himself: "Honour thy father and thy mother, that thy DAYS may be long upon the LAND which the Lord thy God giveth thee." This, as the apostle observes, (Eph. vi. 2,) is *the first commandment* to which God has annexed a *promise;* and therefore we may learn, in some measure, how important the duty is in his sight. In Deut. vi. 16, it is added, by the same Spirit, "That it may go well with thee." We may therefore conclude that it will go *ill* with the disobedient; and there is little room to doubt that the untimely deaths of many young persons were the judicial consequences of their disobedience to their parents. Most of those who come to an untimely end are obliged to confess that this, and the breach of the Sabbath were the principal causes of their ruin.

Reader, art thou guilty? Humble thyself before God and repent.

1. As children are bound to succour their parents, so parents are bound to educate and instruct their children in all useful and necessary knowledge, and not bring them up either in ignorance or idleness.

2. They should teach them the fear and knowledge of God; for how can parents expect affection and dutiful respect from those who have not the fear of God before their eyes? Those who are the best, educated are generally the most affectionate and obedient.—*Dr. Adam Clarke.*

Filial Dependance.

A principle of *dependance* upon the parent should be impressed upon the child; it should be taught its own feebleness and helplessnes; its incapacity to think or act for itself; and that it owes all its little blessings, the supply of all wants, and its preservation from innumerable evils, (mediately) to the watchful anxiety and care of its parents; it should be early taught the deficientcy of its own intellectual powers, and the consequent necessity for its reliance upon those who can think and act for it.

And this will lead to the principle of *gratitude* on which we have already seen that filial obedience mainly rests. But since its exercise is less easy than that of many other sentiments, and since it requires a higher effort of virtuous principle, it will generally happen that the sources of action before mentioned, though less directly operative in the production of filial affection, will, at the same time, indirectly contribute to the formation of a more extensive as well as of a more permanent bias. It is, notwithstanding, desirable to develope gratitude, as most closely allied to affection, although it may be necessary to strengthen its influence with kindred or associated principles.—And this may be accomplished in a thousand ways; even the very instances of correction may be rendered instrumental for this purpose, if the child be treated as a reasonable being, and taught to feel that those are really painful to the parent, and are never employed but for the purpose of saving it from some fearful evil. The conviction of its dependance, also, will lead to the development of grateful feeling for the supply of its wants, and for its defence from surrounding danger.

In the accomplishment of this great design, we must omit no adjuvant motive; for a principle of affection well laid will be operative through life, and will afford a basis for the formation of virtuous character, which will no where else be found.—Among these auxiliary motives, *respect* for parents will be found not the least important. Children will not *esteem* those whom they do not most deeply *respect;* and if these *two* be wanting, it will be useless to expect permanent abiding affection; there *may* be the foudness of selfish gratification, but there *never can be* an effort to control, or to deny inclination, for the sake of pleasing those whom it does not respect or esteem. A deep feeling of respect invests the character of the parent with a certain degree of sacredness, which awes the young mind into compliance with its wishes. Let it be recollected that the origin and development of this feeling depends very much upon parents: their offspring will not revere *them,* if they do not respect themselves. If the heads of families be morose in disposition, irascible, easily put out of temper, tyrannical in their requisitions, irritable with each other, frequently infriging the principles they inculcate, forgetful of their own positive duties, and often guilty of many little deviations from rectitude in the quiet privacy of the domestic circle, children will daily and hourly lose their respect for such parents, and the influence of esteem and affection will be reduced to almost nothing. But if, on the contrary, they entertain a deeply felt conviction of this sentiment for their talents, their worth, their principles, their opinions and their conduct, the slightest expression of their wish will be invested with the authority of a command; obedience will be easy and delightful, and will be associated with affectionate expression and feeling; while the hold which may thus be obtained over the young mind is immense, and its influence incalculable.

Devotional Scripture Reading.

Let not any one day pass over your head without some portion of Scripture being brought distinctly to your view. The exercise will interfere with none of your earthly duties, but will help you in the performance of them all; will smooth whatever there may be of ruggedness in your way; will strengthen you in the hour of temptation, and comfort you in perplexity und trouble. Many an encouraging promise, and many an enlivening assurance will recur to your memory, and "a word in season, how good is it." Examples of suffering and patience, of striving and perseverance, of warfare and triumph, will kindle in your breast an emulous ardor, and you will say—by the help of the LORD, I will "go and do likewise." Thus will the Bible be a never-failing source of strength and consolation all the day long: as the waters which flowed from the flinty rock accompanied and refreshed the Israelites in their journey through the wilderness, so will your spiritual musings, suggested by the very hardships and troubles of life, be a perpetual stream of refreshment to your souls, even "in a dry and thirsty land, where no water is."

And, by this means, your souls will be prepared and trained for a happier communion with the Saviour in another world, where all the dealings of his Providence, and all the wonders of his grace will be more fully and gloriously seen. If the heart of the Christian now burn within him, at the contemplation of heavenly truth, and redeeming love,—now, in his frail tenement of clay,—how unspeakable will be his delight when these things are revealed to his pure spirit, in the realms of perfection and bliss. Then shall he know more of "the love of CHRIST, which passeth knowledge;" then will he see, more of "the length, and breadth, and depth, and height," of the mystery of mercy; he will see GOD "face to face," and "know even as he is known."—*Slade.*

Inward Peace.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John xiv, 27. All men seek peace, but they seek it in the world, which is ever promising, but can never give us a solid peace: that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to the desires, inspires the hopes of eternal bliss, gives the joy of the Holy Ghost; such a joy as persists in the midst of sufferings, and flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt nor diminish.—True peace is not to be found but in the possession of God; and the possession of God cannot be obtained but by faith and obedience: remove all forbidden objects; renounce all unlawful desires; cast off all earthly care and anxiety: desire only God: seek only God: and then you shall have peace, such a peace as the world shall not be able to disturb. For what can disturb you? Is it poverty, disgrace, disappointments, outward crosses? You shall see all these in the hand of God, as real favors, which he vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace will prove inviolable.—*Fenelon.*

From the Vermont Chronicle.

Awful Catastrophe.

MESSRS. RICHARDS AND TRACY, I have just returned from a funeral which presented such a scene as I never witnessed before; and hope I never shall witness again. I have just come from the funeral of three young ladies, whose remains were all collected into one coffin and deposited in one grave. They all were daughters of James Kent, Esq. of Piermont, N. H. Their names were Sevia, Polly, and Elsey Jane; the eldest 23 years of age, and the youngest about 16. I never had the pleasure of an acquaintance with them, but am informed that they were all bright, active and amiable girls; much respected where they were known. The circumstances attending their decease were such, as may cause the ears of every one who hears them to tingle. The family at home consisted of the father, the mother, a brother of hers, and three daughters. On the evening of the 21st inst. you might have seen them in peace and safety, grouped around the fireside; happy in the company of each other and of a few friends who had come to visit them. At the accustomed hour they retired to their pillows; the parents in a lower room, and the daughters in a chamber; and there sunk into a state of repose, from which they were aroused at about three o'clock in the morning, by suffocating smoke and fierce flames of fire. The back and upper part of the house, which was most remote from the sleeping room of the parents was at this moment the principal seat of the conflagration. The father sprang from his bed and hastened to secure his daughters. But there was only one flight of stairs going into the chamber; and these from the back part of the house, where the smoke, and heat had become intolerable. He ran to the barn for a ladder. While he was gone the mother heard one of the daughters, who had probably got to the foot of the stairs cry, *Father! Father!!* and one or two piercing screams come down from a remote chamber, into which the other two had fled as a momentary refuge from the pursuing flames. The father was back in a few minutes with his ladder, and by help of it climbed to the window of the room where his daughters had slept; reared it up and called: *but he heard no voice!* and it was impossible for him to enter.—The dense smoke, urged on by approaching flames, was pouring into his face and he could not tarry. He let the window fall; came to his wife, and said, "Our children are gone—they are dead—we must take care of our own lives; and save what few articles we can." The neighbors were in a few minutes on the spot: but came too late to afford any material relief. In the morning the relics of those unfortunate sisters were collected from the smouldering ruins:—a few bones or rather cinders of one, in the cellar, under the place where the foot of the chamber stairs had been; and what remained of the other two lay near together, where they had, (perhaps embracing each other,) fallen down from the remote chamber into which they had fled from their own. The man whom I mentioned as residing in the family most narrowly escaped with his own life, but was utterly unable to afford the least assistance to others. The collection of people at the funeral to-day was very great and solemn. At the close of the service the bereaved father rose, and whilst bowed down under the heavy weight which had been laid upon him, blessed God for the consolation that he was still allowed to enjoy. He said he trusted that his three daughters who had been so suddenly removed from him were all of them truly pious, they had often been united with him in the worship of God on earth, and he hoped yet to join with them in everlasting adoration and praise before his throne in heaven. He uttered not a murmuring word; but exhibited the same spirit as did Eli of old, who said "It is the Lord, let them do as seemeth him good." Blessed be God that we may hope it was so, and that those piercing cries *father! father!* when it was impossible for their earthly parent to help them, were mercifully regarded by their father in heaven, who undoubtedly terminated their bodily sufferings, and received their liberated spirits to the bosom of eternal love and consolation. And from these ashes and fragments too, we may hope that forms shall yet arise, which shall bloom in immortal youth. Blessed again, I say, be God for all the rich and everlasting consolations of the Gospel.

As a warning to others, I should say that the fire which laid this dwelling and one half of its inmates in ashes, is supposed to have been communicated from ashes put into a wooden box in a shed adjoining the house.

Yours, very affectionately,
SILAS MCKEEN.

Bradford, March 22, 1832.

The Widow.

It was a stormy day when the visiting committee called on a poor, suffering widow, and though in ill health, found her hands employed. They enquired, how do you get along, and where are your children? At school. Have you a supply of wood? I have little, beside what is on the fire, but cannot get it sawed, my little son is so blind, no one is willing to lend him a saw. Have you any food? She shook her head, and tears choked her utterance. Recovering herself, she said, I had a few potatoes, which, with a little salt, made my children a breakfast, (four in number), but I have not eaten to-day, nor have I thought of it, till now.—My soul has been so filled with the presence and goodness of God to me, a poor widow, I have not been hungry—when the soul feeds on heavenly bread the body does not require so much food—I bless God that he has given me such children—the two oldest are inquiring after that which is good, and this morning, when going about my work, they feared prayer would be omitted, and one asked, mother, are you not going to pray—if you do not, things will not go well with us to-day. Such blessings as these, make me *more* than comfortable, and cause my heart to overflow with gratitude. Do you belong to any church! I do. Have they assisted you in your afflictions? I have not made known my wants, thinking I could *struggle through.* I have parted with most of my furniture to get bread, but can spare no more without suffering. Here is something worthy of notice—the most deserving, suffer in silence, hoping they shall *struggle through,* while the unworthy often reap from the hand of charity, a tolerable support' Were the true state of suffering, together with its causes, actually ascertained, we should in most cases, find the most meritorious and the honest sufferers, these, who have never been known, because they nevr have complained.—*Female Advocate.*

TEMPERANCE SHIP.—It can do no harm (says the Salem Gazette) to mention that not a drop of ardent spirits was drunk on board the ship Rome, from the day of her departure to her return. Plenty of hot coffee and chocolate supplied its place in cold weather; and the Yankee switchell preserved the health of the men in Calcuttaa, while half of the rum crews there were in the hospital.

CENTRE COLLEGE.

THE Summer Session of this Institution will commence on Wednesday the 25th of April next, and continue twenty-two weeks. The course of study will be as extensive as in the best regulated Colleges. Tuition fees in the College Classes, $30—and in the Preparatory Department, $24, per college year, payable half yearly in advance. Whole expense of board, washing, lodging, fuel and lights, estimated not to exceed $100 per annum.

THE FACULTY CONSISTS OF

Rev. JOHN C. YOUNG, A. M. PRESIDENT, *Professor of Mental and Moral Philosophy, Logic, Political Economy and Belles Lettres.*

JAMES M. BUCHANAN, A. M. *Professor of Mathematics, &c.*

Rev. WILLIAM L. BRECKINRIDGE, A. M. *Professor of Ancient Languages.*

THOMAS C. NICHOLS, A. M. *Principal of the Preparatory Department.*

Centre College is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations to seduce young men from their studies, or allure them into vicious habits. The town and surrounding country are remarkably healthy. Danville is ten miles distant from Harrodsburg Springs, the favorite watering-place of persons from the South. The proximity of these Springs, affords to parents from that quarter, a favorable opportunity of occasionally seeing their sons who may be placed here for education.

The fact, that for years past, there has been a very preponderating religious and moral influence in the College, and Village, presents a strong inducement to Parents and Guardians to send their sons and wards to this place, as affording a strong guaranty for the safety of morals, and correctness of habits.

During the last year, a large addition of Philosophical and Chemical Apparatus, has been received from the Eastward.

The Annual Commencement, at which Degrees are conferred, will be held at the close of the Session.

D. G. COWAN, *Secretary.*

Danville, Ky. March 30th, 1832.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds. (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

Lexington, November 30, 1831. 22-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises. JOHN L. PRICE.

Feb. 20th, 1832. 35-3m

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY.* Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832.—33-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars,* if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.